



THE TWO WORLDS

Registered at the
G.P.O. as a Newspaper

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1763—Vol. XXXIV.

FRIDAY, AUGUST 26, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.

Hold **SUNDAY EVENING MEETINGS** at 6-30 p.m. at
STEINWAY HALL, Lower Seymour Street, LONDON, W.
(Just off Oxford St., close to Portman Square).

SUNDAY, AUGUST 28TH; MR. ERNEST MEADS.
Admission Free. Collection. Inquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, AUGUST 28TH, at 11, MR. G. PRIOR.
At 6-30, MRS. WORTHINGTON.

WEDNESDAY, AUGUST 31ST, at 7-30, REV. G. WARD.

WIMBLEDON SPIRITUALIST MISSION.

BROADWAY HALL (THRO. PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, AUGUST 28TH, at 11, MR. A. T. KIRBY.
At 6-30, MAULVI MUSTAFA KHAN, Head of the Mosque,
Woking. Subject, "Spiritualism in Islam."
WEDNESDAY, AUGUST 31ST, at 3, Healing Circle. From
4 to 5, Treatment per Mr. and Mrs. LEWIS.
At 7-30, MRS. E. M. NEVILLE.

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SUNDAY, AUGUST 28TH, at 6-30, MR. H. BODDINGTON.

WEDNESDAY, AUGUST 31ST, MRS. LEECHMAN,
Experiences in Materialisation and other Psychic Phenomena
SUNDAY, SEPT. 4TH, at 6-30, MRS. IDA ROLLESTON.

N. L. S. A.

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SUNDAY, AUGUST 28TH, at 11, MRS. E. EDEY,
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At 7, MRS. PODMORE, Address and Clairvoyance.

WEDNESDAY, AUGUST 31ST, at 8, MR. T. W. ELLA,
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At 7, MR. GEORGE PRIOR.

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SUNDAY, AUG. 28TH, at 11-30, CIRCLE. Doors closed at 11-40.

At 7, MRS. A. JAMRACH, Address and Clairvoyance.

THURSDAY, SEPT. 1ST, at 8-15, MRS. C. O. HADLEY,
Address and Clairvoyance.

SUNDAY, SEPT. 4TH, at 7, MRS. MARY CROWDER,
Address and Clairvoyance.

SUNDAY, SEPT. 11TH, at 7, ALD. D. J. DAVIS.

SATURDAY, SEPT. 17TH, at 7-30, INVITATION SOCIAL & DANCE.

SUNDAY, SEPT. 18TH, at 7, MR. G. PRIOR.

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SUNDAY, AUGUST 28TH, MRS. RIPPINGHAM.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1763—Vol. XXXIV.

FRIDAY, AUGUST 26, 1921

PRICE TWOPENCE.

Original Poetry.

Comradeship.

"In heaven, hands clasp forever."

Must I meet death alone?
Oh, no, for angels fair and sweet
Will cast love's trophies at my feet,
And I shall know the cross
Was purest gain, not loss—
Bread given me when I craved a stone.

Must I meet death with fear?
Oh, no, across that river deep
I see Light's bridge where angels keep
Their vigils, white-robed, fair,
To bear me, ransomed,
Through the ambrient air
To brighter regions, where there falls no tear.

—E. P. PRENTICE.

Orthodoxy and Heterodoxy.

John G. Wood.

RELIGIOUS controversy is no new thing, and it will probably survive for many years to come. The form and subject of the controversy may change, as indeed it has done in the lifetime of many of us, but in spirit it is the same, and must remain in principle the same as long as men and women remain what they now are, and while their attitude towards religious subjects is retained in the form in which it now is.

While there are those who profess to believe that they are in possession of ALL the truth, that all who presume to differ from them are wrong, that they and those like-minded with them are special favourites of the Almighty, that all who are outside the circle of their fellowship are in danger of eternal perdition, so long as there are those who are ready to stand up for the truth as they know it, and others who are content to lie for that which they desire to see triumphant, just so long will there be controversies over and upon religion, its revelations and its practices.

It is more than possibly true that however men may dispute over religion to-day, the disputes are very tame affairs as contrasted with those that raged in the Victorian era. Then the danger feared in the camps of the orthodox was separation; now the danger is reunion. In those days there were momentous happenings indeed. The Oxford Revival, men discovered and claimed their Catholic heritage; ceremonial grew and services multiplied and energy and interest was rife. And then, disheartened by the apathy and indifference of the bishops, men like Newman and Manning and others left the English Church, and controversy raged. In the Nonconformist bodies, also, separation was rampant. Many new bodies emerged, so that there were not only Wesleyan Methodists, but Primitive, New Connexion Methodists, Reformed Methodists, and so on. There were not only General Baptists, but "Strict" Baptists, "Particular" Baptists, and probably there were Baptists who were less particular.

With men such as those I have mentioned, and also Kingsley, the Cowley Fathers, George Dawson, Angell James, Dr. Dale, with General Booth later on, and so forth, discussion controversy and clashing views were

inevitable. They had in those days a rough and ready way of settling an argument in their own favour, always and invariably satisfactory to themselves, though probably not always deemed conclusive by those against whom the dictum was directed. "Orthodoxy is my doxy, and Heterodoxy is your doxy," a sort of "heads I win and tails you lose," since each sect also reserved to themselves the judgment as to which was orthodoxy and which was not.

Now, the discussions turn upon reunion, and for the orthodox that is as much to be feared as was the thought of separation. Indeed, the more re-union is urged the greater danger there is of separation.

The High Churchman will be very chary of accepting the dissenter as a brother unless he consents to re-ordination and agrees to the principle of Bishops, while the Roman Church will only agree to re-union on the basis of submission to her claims and absorption into her ranks. The High Churchman's idea of re-union will be very different to that of his Low Church brother, while the Nonconformist will want to concede the minimum desired, which may not, and most probably will not, satisfy the Churchman. The one point that is really important in all this is very rarely mentioned: that men and women will always be ready to argue about religion—if necessary, to fight for it—but are not quite so ready to LIVE its principles.

And now it would seem that we Spiritualists are to be brought within the circumference of the present-day discussion. We were not privileged to be consulted in the mid-Victorian days; now we may be asked to be one of the allies in the new treaty of the faithful—(Excuse my lapse from grace, Mr. Printer, I have actually written "faithful" with a small "f"). I regret to say that some of us are not overwhelmed with joy at the prospect. Doubtless it is supposed the honour is ours. We ought to rush to the offer held out, and be thankful for the opportunity. But, sad to say, we have our doubts. To our minds there are one or two difficulties in the way. There is the difference as to teaching; there is not quite unanimity as to the prospects.

It is all very well to be told that we have no prospects of success until we include in our teaching certain distinctive dogmas of the orthodox bodies. Well! assuming that forecast be to correct, we will agree to dispense with success. It is possible to pay too high a price for success. But some of us were under the impression that the success of our Cause was not altogether a negligible quantity. We have managed to keep our end up and a bit to the good, while those who would impart to us the secret of success do not appear to have discovered it for themselves. We have at any rate discovered the secret of making men and women THINK—we have succeeded in doing that. When do the orthodox propose to search for that secret?

And may we be permitted to ask for whose benefit these wonderful proposals and suggestions are made? To those who talk and suggest the possibility of our success, my reply is now as it has been for years past, "You have come to the wrong department, you should go to the manager's office. It has never been, and is not now laid upon us that we succeed—what we ARE called upon to do is to WORK. The result of that work is not in my hands, nor in the hands of my fellow workers. Our task is clear enough, simply to go and give the messages we are told to deliver to this place and to that, and to leave the rest." Sometimes we are saddened by the apparent indifference; at other times we have occasion to thank God and the spirit guides and helpers for the manifest success; and at all times we have this consolation, we were CALLED definitely and clearly to the work; that we know, and those whom the angels call, the angels will support.

As regards our teachings, how on earth they are going to be brought into line with the teachings of the orthodox, will, I fear, be a greater task than the Rev. Walter Wynn will be able to solve. We do not believe that a creed or any creed is going to assure anyone of itself a harp and a golden crown. We believe it is less a question of what you believe than it is of what you do, that counts.

With regard to the doctrine of the Vicarious Atonement may I remind our friends that the Prodigal Son did not send someone else to beg forgiveness from his father, he went HIMSELF. He did not put the blame upon anyone else, did not ask anyone to bear the blame in his stead. Whether the father would have welcomed him as heartily if he had tried to shelter behind another's virtues, I am not able to say. Certainly, Jesus, who spoke that parable, did not appear to think that the correct thing to do was to get someone else to do the unpleasant duty for you. How His disciples have improved upon His teaching, to be sure! I thought I had read, "To his own master he standeth or falleth." It is all very well for our friends to desire the incorporation of our facts and phenomena into the orthodox system, the demonstrated proof of the continuity of life is far preferable to the theories, may-be's, and perhaps', but why did they not keep it when they had got it?

As regards the question of whether we are to be labelled orthodox or banned as being heterodox, that troubles us not one jot. The orthodox of one age is the heterodox of another, and those deemed unorthodox to-day may perhaps be deemed amongst the elect to-morrow. We know that God is not a respecter of persons; we know that He has no favourites. The prospect of worshipping in fine buildings does not tempt us; God can be worshipped in the open air as well as within the walls of any building. Fine buildings, glorious music, desirable accessories, all may come, and, I believe, will come, but we will not hasten their coming by sacrificing the truth.

Spiritualism has a message from God to His children, a message of truth, of life, of joy. That message shall be faithfully delivered by those who have been called to that service. We cannot alter that message; we dare not tamper with it. It shall be given without addition and without subtraction; as we receive it we will give it, without dilution—pure and free, without the addition of anything of our own—and we will not water it down to suit the prejudices of priest or layman.

We are willing to be friendly with all who will be friendly with us. To every orthodox believer who is enquiring into the facts and truths of Spiritualism we say we wish you God speed. Similarly to any non-religious men or women, we are equally well-disposed. But when a man openly becomes an opponent of Spiritualism, then from that moment we are of necessity bound to defend that which we have proved to be true.

Promise Yourself.

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look on the sunny side of everything and make your optimism come true.

RELIGION is only possible when reason has become blended with the emotions.

MR. WILFRED ROOKE, writing from 5, Ashton New-road, Beswick, Manchester, says:—"I shall be obliged if you will be good enough to allow me to express my sincere thanks to the many friends who have sent me letters of sympathy, etc., on the promotion of my dear wife to the Higher Life. I regret that it is quite impossible for me to send replies to them all. The loss of the physical form causes a sad break, but the certain knowledge of the facts of Spiritualism helps one to bear up as nothing else could do at such times. Not lost—gone before—we meet again."

Spiritualists' National Union, Ltd.

THE Annual Conference held at Halifax on July 1st was significant in many ways—the success of the organisation, the increase in the number of churches affiliated and the record attendance of delegates and subscribing members.

The spirit of harmony and goodwill that prevailed throughout the whole series of meetings called forth many happy comments, while the labours and sacrifices of the friends in Halifax in entertaining the record gathering called forth eulogies on every hand.

Our President's address was remarkable for its interpretation of the meaning and responsibilities of organisation, and his exposition of the seven principles on Sunday morning was the clearest utterance on the question that has ever gone forth. The whole conference was unique in its promise for great future attainments, and we believe it marked the beginning of a great forward movement. We have been at several meetings when the reports of the delegates have been given, and in every instance they have been received with acclamation.

The new Council now consists of representatives from all organisations in the country, and the Council at their first meeting on July 23rd decided that greater work must be done than we have ever done before. An effort is being made to discover where there exists the greatest need for propaganda work, and where the greatest results from such meetings are most likely to be obtained. We are also searching amongst our workers for those who can carry the message with credit and power. We believe that the District Councils will exert themselves to do their share of the work, but we must recognise that all the officers in those district councils are already busy men and women, and that the work they do so nobly is done very often as the result of great personal sacrifice of time, money and not infrequently health. Whilst we pay the greatest tribute to those self-sacrificing labours, and appraise at the full value all the services thus rendered, we feel that more and even more work must be done, but it cannot be done efficiently by voluntary labour.

Many of our churches are struggling with real difficulties. They need help and guidance, and we must find ways and means of helping them. We must find means to employ whole-time workers. Everything that is possible by correspondence, etc., has and will be done. What is needed is personal touch and personal intimacy between the National Union and its constituents. The correspondence and general routine of the central office has grown so enormously during the last three years with the change of organisation that it is impossible for a General Secretary to be away for any length of time without sacrificing something of internal efficiency.

Last year over 10,000 letters were sent out in addition to everyday work that attaches itself to the office. We need workers whose whole time can be devoted to outside work. The obligations of national work must be recognised by the members of our Movement, and if the work is to be done, then the men and women who are asked to take up these national duties must at least be offered a living. We have no right to make martyrs of them, or ask them to do unreasonable things.

The National Council consider this should not be an obligation just for a few to share, but that every member of the Spiritualist Movement who claims to have vision and ideals and a real desire to see progress made should subscribe to such a purpose. There are several methods of helping.

1. You can become a subscribing member to the Union.
2. You can make a small yearly donation.
3. You can push the sales of our literature.

A special appeal is being sent direct to the churches to inaugurate a Pioneer Sunday at which special collections for national purposes shall be taken.

We earnestly desire that every Spiritualist shall feel they have a part in all these activities, that they are helping to the extent of their capacity to forward the work. We assure you that every penny shall be carefully and wisely spent so far as human judgment can decide.

We shall be pleased to receive helpful suggestions from any of our friends, and pleased to learn in what way they are prepared to help us. Application forms will be sent to those willing to become subscribing members, and all contributions will be acknowledged. Make up your mind to help, and do it quickly.

Yours faithfully,

GEO. F. BERRY, President.

E. W. OATEN, Vice-President.

T. H. WRIGHT, Treasurer.

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—*—

Amazing Phenomena in Sydney

A Wonderful Medium.

Physical Manifestations Galore.

[FROM "THE HARBINGER OF LIGHT."]

[Just before going to press we received the following extraordinary contribution addressed to us in the form of a letter from Mr. F. Palmer, President of a Sydney Circle, which has now been transformed into a Psychical Research Society. It is certainly a most astounding record, and seems to indicate that Australia possesses one of the most marvellous mediums in the world.—Ed. "Harbinger."]

I DESIRE to bring under your notice the astounding phenomena produced in a circle now sitting at 76, William-street, Sydney, under the mediumship of Mr. John Coffey, now residing in this city. Mr. Coffey is a New Zealander by birth, and possesses practically all the phases of known physical mediumship, viz.:

Ringling of bells (2), and playing of tambourine, all at the same time, and keeping time to the singing of hymns or songs.

Loud clapping of hands.

Snapping of fingers.

Levitation of table.

Table fastened to the floor, and made immovable.

Materialisation of face and hand.

Apports.

Writing without human contact.

Trumpet speaking.

Luminosity.

The table has been levitated on one end, and nine sitters could not put it down, including several tall and exceptionally heavy men.

The table has been fixed to the floor by spirit force, and ten sitters could not move it.

Hats, etc., have been placed on sitters both at the table and outside the circle. Shoes have been taken off ladies' feet outside the circle and thrown on the table; in one instance without being unlaced. A glove has been taken off a lady's hand, and thrown on to the table.

A coat has been taken off a sitter outside the circle and thrown on the table. Various other articles of wearing apparel have been taken off sitters and thrown on the table or placed on other sitters. Water placed in a cup has been dematerialised and the sitters also given a drink.

We have frequently had visitors levitated (over the heads of the sitters at the table) and placed on the table. In one instance a sitter outside the circle, and who was over six feet in height, was levitated and placed standing upright on the table. Sitters at the table have been levitated on to the table, together with the chair on which they were seated.

Writing without human contact. This we get in abundance. The writing pad and pencil are placed on the table and sometimes underneath the table (it is really immaterial which is done), and messages and instructions for the conduct of the circle are given. We can distinctly hear the writing being done. The spirit friends will frequently tear off the sheet and give it to the medium, or take it to the sitter for whom it is intended. They know

the name of every sitter at the table, and also at times ask about those who are away. This proves how closely they are in touch with the circle.

The materialisation of the face of one of the physical controls (a Chinese) appeared and floated round the table close to each sitter's face (three times). A small hand was also materialised, each finger being clearly and distinctly seen, and suspended in the centre of the hand were the most glorious bulbs of light (to me they seemed supernal). This was beautiful beyond description.

We get trumpet speaking in abundance, the most astonishing conversations taking place on any conceivable subject. We have had as many as seven different spirits speaking through the trumpet in one night on theology, electrical engineering, social problems, etc. Also singing and whistling operatic and other airs. These phenomena are absolutely bewildering owing to their variety.

The trumpet is taken off the table by spirit friends, and held suspended at a height of about five feet above the table. The hands of all sitters at the table are held, including the medium's, thus making it impossible for anyone to touch anything. These sittings are held in the dark, but I can stake my life on the genuineness of the phenomena mentioned. I have been connected with Spiritualism for the last 25 years.

One of the apports just received is likely to lead to most astonishing revelations. We have had writing underneath the table in the red light, and the trumpet has actually been in the air, and speaking going on by our spirit friends, when the door of the room has been opened. The great feature attending these phenomena is that the medium is normal and controls the phenomena.

I think you will acknowledge that the phenomena I have mentioned are most astounding, and will, I feel sure, do more than any manifestations of modern times to bring home to all rationally-minded and thinking people the truth of the reality of spirit communication. I am, therefore, requested by Mr. Coffey and our circle to write inviting you to send at once an accredited representative to attend six or seven sittings in order to verify the statements I have made.

We have been urged by our chief trumpet control to bring this matter under the notice of the Spiritualistic bodies here and elsewhere. Will you, therefore, kindly acknowledge receipt of this communication at your earliest convenience, as we feel this matter should be given publicity at the earliest possible moment.

I may mention that Mr. Coffey is not a psychic of mushroom growth, he has been studying and cultivating these remarkable gifts during the last 14 years. We have formed our circle into a Psychical Research Society. We meet at 76, William-street, Sydney, Sundays, 7 p.m.; Wednesdays, 8 p.m. F. PALMER, Chairman.

—*—

RETURNING TO ENGLAND.—Mr. H. J. Osborn and Mrs. Jennie Walker, his wife, are returning to England, after a prolonged tour in America and Canada, extending to nearly a year. They sail from Montreal on Sept. 2nd on the Canadian Pacific Liner, "Minnedosa," and are due to land at Liverpool on Saturday, Sept. 10th.

THE REV. WALTER WYNN'S RETURN HOME.—If Mr. Wynn was not satisfied with his welcome home at Chesham, he ought to have been, for no man could have had a greater. He arrived in Chesham at 6-30 p.m. on August 17th, and at 6-45 was received by upwards of a thousand children, who cheered him with delirious excitement and the singing of "For he's a jolly good fellow." Mr. Wynn was evidently much touched with the reception, and the children were equally as moved when he announced that the friends in South Africa had subscribed £351 19s. 11d. to make them happy. On the following evening, Thursday, August 18th, a public reception was held. Letters of apology were read from Dr. Powell, Mr. Engholm, and Dr. Vanstone. Mr. Ernest Meads gave a splendid speech welcoming Mr. Wynn home, and on rising to speak the audience gave the reverend gentleman an ovation. Mr. Wynn said that he felt deeply grateful to them all, and proposed to give a lecture later on what he thought, heard, and saw in South Africa. The people there had been extremely kind to him.

The Subliminal.

ALL of us are constantly appealing to the subliminal or subconscious either to explain certain phenomena or to limit the evidence for other and rival explanations. There is always a liability of confusion in this owing to a double significance in the appeal. When the explanation of any given fact is sought which has at least a superficial appearance of being supernormal or even spiritistic, we discredit the latter explanation by referring the facts to the subconscious. In doing this, however, we are not always careful to indicate just what we are doing. If the facts are such that the subconscious possesses the knowledge of them by virtue of previous normal knowledge, the appeal to the subconscious is always defensible.

But we are not always careful to distinguish between the appeal to it as merely limiting the evidence of the supernormal and the appeal to it as indicating the origin of the facts. In one of its meanings the "subconscious" denotes the CONTENTS of normally acquired information, but lying dormant, so to speak, in the memory of the subject. In the other we refer to the FUNCTION of the mind lying below the threshold of normal consciousness.

If we explain a set of facts by the functional action of the subconscious, we think of their origin there as if the mind could produce things without the instigation of stimulus. But if we explain it only by referring to the contents, we leave the way open to suppose the possibility of foreign stimulus, while we assume that the contents have a domestic source. It is the fluctuation between one and the other of these conceptions that gives so much trouble. There can be no doubt that all supernormal comes through the subconsciousness whether it originates there or from the outside. It is also certain that the contents of normal experience also represents the contents of the subconscious and is not evidence of foreign influence. When we explain by the subliminal, therefore, we must be careful to distinguish between the use of it as a function for expressing foreign and domestic contents equally, and the use of it merely to denote the contents of normally acquired knowledge.

Many of the facts on record in the field of psychic research are referred to the subliminal as if it fabricated them or had wonderful capacities for invention "a priori," when it is possible, and perhaps most psychologists would regard it as probable that some sort of stimulus is always necessary to get anything out of the mind. It may be only a question as to whether this stimulus is intra-organic or extra-organic. The admission of the intra-organic stimulus is easy and common and also the extra-organic, provided it is not superphysical. But grant the existence of telepathy at all, and an extra-organic stimulus of the nature of mind may be a possibility in many cases. It will be only a question of evidence. Then comes the fact that the contents of a mental state may not always be represented by the stimulus, whether intra-organic or extra-organic. That once accepted, the way is open to the view that all phenomena demanding attention by the psychic researcher have their stimulus, and the appeal to the subconscious for explanation will be limited to its use for determining the nature of the contents observed, and will not exclude foreign stimulus as the originator, or exciting cause, of the events without being the transmitter of them. Hence we have not always disposed of all of the problems by talking about the subliminal, even though it does qualify the explanatory range of other hypotheses.

Let me illustrate. If I get a name from an alleged communicator, a name that the psychic knows, I explain it by the subliminal. I may not be certain that it is this, but I certainly do not need to go beyond this to explain the fact. But was the subconscious originating this without any foreign stimulus? We too frequently have the conception that it does so originate it.

But suppose I get the name through another psychic that does not know it. I certainly do not explain it by the subconscious there if there is any evidence that it is not due to chance or guessing. But suppose in addition to this last fact I get the statement through psychic B, who did not know the facts that the same name had been given through psychic A, who knew the facts. Then, in

spite of the normal knowledge of A about the name, it becomes most probable that it was supernormal and that it should have the same explanation as the statement through B. Foreign stimulus is admitted as a part of the result which, by itself, was not evidential of the supernormal. The subconscious was not the originator.

Expand the illustration a little. Suppose that a name comes in the trance of A that is not known normally and then the subliminal mentions the same name in connection with an incident in which both name and incident are known to the psychic, we have good evidence that the stimulus to this came from the outside. I have known this to occur more than once. That is, contents wholly subconscious in origin may be called into mind by a stimulus wholly foreign and supernormal.

The consequence of all this is that explanation by appeals to the subliminal may not always be the simple thing assumed so often. If we never wholly escape the possibility of foreign stimulus, we have to admit that the explanation as well as that which accounts for the contents of the message.—J. H. EYSELOP, in the "Journal of the American S.P.R."

Spiritualistic Genesis: The Fox Sisters.

I WONDER how many of us are now on earth that were acquainted with the Fox girls. I wonder how many remember the great relief that came to us, when we began to realise that death did not end all, and that the old dogma of an eternal hell was "the baseless fabric of a dream" or rather the mind that made a God as loveless and revengeful as themselves.

I knew Leah, Maggie and Katie Fox. The latter was my favourite. Sensitive, nervous, impressional and easily sensing the conditions around her, I often wish I could get a first-class communication from her about those interesting days. If she lived now she could have a happier life than she had in "the days of Auld Lang Syne." Visited by many who came from curiosity and sometimes those who supposed the worst of the sisters, it was a hard life, and not a pleasant one. Some of the conditions that came by inheritance made life a little harder for them. Now, when I see the latitude given psychic manifestations, I wish the sisters could have lived to see the results of their work.

I first met them in New York City, where I used to speak one and two months every year. Tests were not then required from the platform, but were kept for circles. At times there were communications after the lecture, but it was not a requisite of or demanded of the speaker. I sometimes think that this gave some of the best communications, as it was through inspiration and not in answer to the demand of "Give me proof now that this is not fraud."

Of course, scepticism and curiosity were strong in those days, but it was so intermingled with the real desire to know that it was less unpleasant than some of the methods of disbelief to-day. I remember once when Katie was giving a circle, one man, not receiving what he thought was genuine, bade us "Good night," and started for the door. Imagine his surprise when Katie said in a changed voice, "George, come back, your wife Ellen is here and wants to talk to you." With whitened face the young man resumed his seat. The communication was full of dates, names and incidents which the young man (apparently about 18 or 19) confessed was true. I think the reason so much was given was the attitude most of us had. Like any old-fashioned Yankee we "wanted to know." We didn't care what came, we only wanted to hear and then accept or reject, as investigation might prove.

Some of the best manifestations are in private life, and we are persuaded that it isn't necessary that all hearers should be converted. Some people still believe the world is flat, but that doesn't change the fact.—C. FANNIE ALLEN, in the "Banner of Light."

To pray in deeds is a far more excellent precept than to spend time in conjuring up useless words by which to conciliate an unseeing Providence which we have misnamed God.—"AZIEL."

The Consolation.

W. J. Grindley.

IN the immensity of space two spirits met, and I, as fate would have it so, passed by as they did speak.

Around us lay the shore of infinity—immeasurable as God, infinite as the thought of God that surged through the infant mind of Samuel as he prayed in the cloistered silence of the temple. The sands of that shore were worlds in motion that glittered and shone, as though the light of Life Himself had incarnated in every grain, and imbued it with His own Divine radiance. The waters that beat upon the shore, ebbing and flowing with the rhythmic cadence of an eternal melody, were the waters of life that have their source in the being of Him Who is all in all.

I gazed in rapture unspeakable, held poised like the Angel of Destiny at the centre of that infinite web whose meshes circle all living things. Never before had my eyes gazed so deep or my soul so responded to the eternal harmonies surging around.

Suddenly, like the sound of an all-pervading organ, came the voice of one whose tones of ineffable sweetness rang echoing through the empty chambers of my heart.

Said he: "I am the Spirit of Good, Alpha and Omega, First and Last. I am the light of constellations and universes, the essence of Divine harmonies. I am he whose head is the snow-capped peak of the lofty mountain, and whose smile is reflected in all the crowning bloom of earth. I dwell in the being of all things great and small. Mine is the music of the nightingale, and mine the wailing cry of the wandering night bird.

"I am the voice of eloquence in the places of the mighty, and the lisping of the infant in its tenderest years. I am the voice of love and compassion, and the sterner voice of duty when love bends her lovely head in sweetest token of submission. I am All in All."

Then spake the other this wise, "Why sayest thou, 'thou art' All in All? 'Thou art not I, for I am different to all thou hast declared. I am the groaning of those in travail, the shock of battle and the moans of the dying. I am the howling of the unloosed winds, and the anger of storm-tossed seas; the rumbling of the earthquake and the riven chasms of earth, greedily swallowing the mangled forms of those that stand in my path. I am the spirit of Evil, the shadow of conflict, the blight of disease and the mocking, fleshless form of the reaper, Death."

He ceased, and the marrow in my bones was frozen with the horror of his tones. Then spake he with the voice of music.

"I am light, thou art shadow. But born of me thou art, for without me thou could'st not be. Wherever I am, there art thou also, but thou can'st not precede me. Thou followest where I lead, and livest only from the glory of my presence. Thou art young—I am ripened. Thou art learning—I have learned. Thou art filled with the un-governed passion of youth—I, with the staidness of maturity. 'Tis thou that ever seekest me, not I thee; thou comest behind me. So shall it be until the end.

"Even now there is peace in thy shadow, and rest for those who, for a season, abide in thy presence. But, surely as the heavens move, so surely shalt thou in thy waywardness seek more diligently after me. When thou comest to me thy shadow shall diminish, and be wrapped up in my presence, but when thou departest from me thy shadow shall increase and thy gloom become deepened. 'Tis true that now thou scatterest pain and desolation with no tender hand, but all pain is in thee, and desolation returns to thee as the weary bird seeks its nest at eventide. All they that dwell with thee partake of thy sorrow and suffer of thy grief, but they with thee shalt sicken and impray release.

"Even now thou rebellest against thine own iniquity, and wildly beatest the bars of thy restraining cage. Thou wonderest why, and becomest sick with the bitterness of thine own venom. The very heat of thy passion is the burning crucible of thy regeneration, thy sorrow, thy refinement, thy tears, thy salvation."

Again he ceased, and I heard as the roar of many waters the strident voice of him who was shadow rise with mocking laughter.

"Thou fool! Thou art nothing. If thou art at all, thou abidest but as the shapeless fabric of a dream in the realm of nothingness. Thou art a phantasy, a voice, perhaps, but only such as timorous cowards hear and call conscience. Thou art the fanciful dreams of fanciful Christs, the centre of a sermon that hath neither listeners nor believers. Thou art the spirit of an eight-fold path that mad men only elect to tread. Thou art the cross of an enthusiast in the place of grinning skulls, the cup of hemlock in a mad philosopher's hand, and the tragedy of a wild and fruitless Gethsemane. Foolish men have sought for thee, caught by the seductiveness of thy will-o'-wisp tone, but ever returned to declare thee a baseless dream, a wisp of the imagination.

"But I am real. Men touch me, and the touch is pleasant unto them. I am the world for all, just as I wish and not as they desire. I can speak to them softly like the breath of a summer breeze, or wildly as the monsoon and hurricane. But I delight in rapine and slaughter, to make men drunk with the lust of battle. I yield to mad revel and wild debauch, and love to see reason trembling on the brink of madness.

"To one I give gold; to another I withhold it. Some clutch it with greedy hands; they cry for more. I yield, and laugh to see the wildness of their eyes as they clasp it to their heaving breasts. I have made it in unclean hands; the price of virtue and the value of honour. I have paved the streets of their fanciful heaven with it, and made it the price of their admission. Men have made of it images, and unwittingly done me worship.

"I have made nations war for it and taught them all the arts of duplicity to account for their possession of it. I have captured what thou callest thine, Light, and imprisoned it in stones until the glare of it has blinded the eyes of my devotees to aught else but it and me."

He ceased, and a silence such as must have been before the dawn of things smote me with its horror.

Then from afar off with amazing distinctness came the happy laughter of children and the singing of many birds. I heard one little voice with ineffable sweetness lisp "Mother," and in that moment my soul caught the vision of an earthly household in the domain of shadow.

To my ears came the seraphic music of a celestial host, as a heavenly garbed woman bent with inexpressible tenderness over the bowed curly head of earth's little one.

Then came the voice of him who was good, swelling with majesty, saying, "Time is thine, O forward youth; but time only. Thou art bound in a three-sided cage, which thou thinkest so secure. But I have a messenger from whom thou shrinkest, one upon whose face thou hast gazed many times. One day he will call thee, and on that day thy cage shall be empty.

"But ere that day dawns much shalt thou suffer and lose. Gold will become as dross to thee, and the shadow of a cross thy resting place and refuge. When thou beholdest that shadow thou wilt know that I am nigh, and in the emptiness of all things desire to merge thy shadow in me.

"Battlest thou against me? Nay, thou battlest for me, for what thou hast I gave, and what thou yet shalt yearn for will I, with extended hand, give freely and bounteously unto thee.

"The very passion of thy greed shall be transmuted into sacrifice, for by such ways am I leading thee. Thou shalt tread my eight-fold path, wear my thorns and feel the spear. Then from the narrow confines of thy maternal kingdom shall I call thee to larger service in realms that now thou wottest not of."

Again silence reigned supreme; but shadow had fallen back abashed. I saw him retreating before a blaze of golden splendour that wrapped him round and round.

In that moment I seemed to grow big as the Universe, until its boundaries became as circling steps beneath my feet.

Something had departed from me, some clutching hand released from the lintel post of the door of my being and through every opened avenue pulsed the light of an ineffable goodness.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

PRICE TWOPENCE.

POSTAGE ONE PENNY.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY LIMITED
AT ITS REGISTERED OFFICE,

18, CORPORATION STREET, MANCHESTER,

WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 13s.; Six Months, 6s. 6d.; Three Months, 3s. 3d., post free.

Editor and Secretary - - - ERNEST W. OATEN.

To whom all communications should be addressed.

Cheques and Drafts should be crossed "— & Co.," and made payable
to The Two Worlds Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected MS., nor to
return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, AUGUST 26th, 1921.

The Dean of Carlisle's Bombshell.

SLOWLY but surely the truth emerges. Despite covert attempts to disguise it by the repetition of platitudes, it will be found that that which is true will come into its own, and the greatest act of faith which characterises any man is the inner consciousness that behind all the beliefs and conceptions of men there is an enduring body of truth which, however disguised or veiled, will ultimately justify itself. Aye, which will live and endure when all substitutes have fallen into decay.

Only last year Rev. Canon Barnes told a gathering of the British Association that the Genesis account of the creation must be abandoned, or at least modified in the light of modern scientific discovery. The statement created a mild sensation, not because it was new or novel—every thinker, or at least every reader, within the past half-century had quite accepted the fact—but that a leader of the Church which had insisted on belief in ancient doctrines as the only means of salvation, should have proclaimed himself on the side of Darwin and Spencer instead of Moses and Ezra gave quite a shock to the followers of traditional religion. We do not suppose, however, that Canon Barnes would have made such a statement were it not that the educated and thinking portion of the community were already convinced of its truth.

Now comes another appalling statement. Appalling, not because of its contents, but rather because it emanates from a leader of that Church which has always regarded itself as the repository of unchanging truth.

At a recent session of the Modern Churchmen's Congress at Girton College, Cambridge, further doubts were cast by eminent ecclesiastics on some other cherished beliefs of the strictly orthodox. In a discussion on "Jesus, as Logos and Son of God" the Very Rev. Dean of Carlisle said there was a growing demand that liberal theologians should definitely say what they really meant when they used traditional language about the Divinity of Christ. The following were some of the things they did not and could not mean by ascribing divinity to Christ:—

"1. Jesus did not claim divinity for himself. Never in any critically well-attested sayings was there anything which suggested that His conscious relations to God were other than those of a man towards God. The speeches of the fourth Gospel where they went beyond the synoptic conception could not be regarded as history."

(The reservation is a small and unimportant one. Every student of Biblical criticism knows that the fourth Gospel cannot be regarded as history at all. A record which is written nearly a century after the events recorded, compiled from the traditions extant amongst the imagina-

tive people of the East, can never be regarded as history in any exact sense.)

"2. It followed from this admission that Jesus was in the fullest sense a man, and that he had not merely a human body, but a human soul, intellect and will."

"3. It was equally unorthodox to suppose that the human soul of Jesus pre-existed. There was simply no basis for such a doctrine, unless we said that all human souls existed before their birth into the world, but that was not the usually accepted Catholic position."

"4. The divinity of Christ did not necessarily imply the Virgin birth. If it could be historically proved it would be no demonstration of Christ's divinity, nor would the disproof of it throw any doubt upon that doctrine."

The Dean went on to say the Divinity of Christ did not imply omniscience. There was no reason to suppose that He knew more than his contemporaries about mental diseases which were attributed to diabolical possession, or that he knew more about the authorship of the Pentateuch or the Psalms. It was difficult to deny that he entertained some expectations which history had not verified.

The Dean then went, from a negative to a positive statement, in which he states that "there is a certain community of nature between God and man, by which ALL HUMAN MINDS were reproductions in limited mode of the Divine mind, that in all human thinking there was a reproduction of the Divine thought."

Of course, the Rev. H. Rashdall (Dean of Carlisle) will be attacked by the shellbacks, for in these statements he has effectually demolished the Doctrine of the Trinity, and substituted the Divinity of Man for the "Deity of Christ." The whole doctrine of vicarious atonement goes with it, since one depends on the other. If the death of a MAN could reconcile God and man, then there is no need for substituted atonement. Yet, there is nothing in the statement of the Dean but what is perfectly clear and familiar to every student of Biblical Criticism. Those who have followed the development of the "higher" and the "broad" criticisms from the days of Bishop Colenso are well aware of the fact that the statements of the Dean contain facts which every trained theologian knows and recognises, but which have been systematically suppressed by the spiritual teachers of the people. The position of the Dean is that generally held by the vast majority of thinking Spiritualists.

We have often been blamed for attacking Christ, but have never been in any sense conscious of doing so. We have attacked (and shall probably continue to do so) the sacerdotal trappings—the myths and legends which selfish and power-seeking medieval theologians have wrapped around him. We think (if we may be excused the egotism) that in the light of modern psychical discoveries we know Him and understand his life and labours better by far than the Christian Church has ever done.

We can agree with the Dean of Carlisle that "in the life, character, teaching and personality of Jesus the world received its highest revelation of God, a revelation, however, which is still being criticised and further developed by the work of God's spirit in other human minds." We are anxious to get at the life of the gentle Nazarene AS HE ACTUALLY WAS, rather than as he has been pictured and portrayed by a selfish priesthood for the purpose of intellectually enslaving the ignorant. We further believe that when he has been stripped of all the ecclesiastical formula and mystic shrouds which have aggregated around him his character and message will shine with a clearer, purer light than it has ever yet done.

The Dean of Carlisle has told us nothing we did not know, but we thank him for his candour. He has at least told the truth—not the whole truth by a long way, but we realise the hornets' nest which he will raise around him—and we thank him for this instalment so welcome in these days of controversy.

When the process of stripping to which the Dean has contributed has been completed, there is another story to be told. The question will be asked, "What was the

secret of his power?" It will be just here that the Modern Spiritualist will add something to the lustre of Christ and of all men, by the revelation of that wonderful infiltration of Divine Power by means of which the dynamics of the spiritual world are conducted to this plane of being, and find their outlet by suitable channels. Time may pass, change may follow change, but the truth inherent in all life and being will rise like a gigantic tide and cover the sands of materialism and sacerdotalism with its purifying waters. The laws of God are eternal, and are sufficient for His purposes. That is our faith.

CURRENT TOPICS.

A Modern Theologian.

QUITE a sensation has been caused in theological circles by the recent striking admissions of Rev. H. Rashdall (Dean of Carlisle) in which the essentially human nature of Jesus Christ is insisted upon. The time must shortly come when the whole story of Christ's life must be analysed and re-written. The Churches have too long been afraid of the truth, and have thereby shown a lack of faith in the "Universal Providence." It is a strange thing that in religion more than in anything else men will cheerfully lie in the interests of doctrine, believing that God will suffer if they encourage doubt concerning Him. The idea that Deity needed human protection and would reward men for their contribution towards it has ever been a characteristic of religion everywhere and in all times.

"Painters of the Lily."

AFTER the statements of the Dean of Carlisle we shall be confronted with the protests of those who fear lest the abandonment of old ideas should weaken the power and influence of Jesus. Poor shivering souls! If a spiritual power had not manifested through him his work and example would not have survived the bloodshed and persecution of the middle ages, and been its own vindication. We were recently in an old chapel, oak-panelled in Jacobean style. A beautiful set of carved oak choir stalls were there, but they had been ruined by the vandalism of some ignorant fool who had painted and varnished them. Our fervent wish was that he might be condemned for a period to look down from spirit life and hear the remarks of visitors. Ecclesiastics have made strenuous efforts to paint the lily of the life of Jesus, but a knowledge of mediumship and psychic phenomena are stripping off the paint.

FOLLOWING the Dean came the Principal Seconded by Rev. of Ripon College, Oxford, who opened H. D. A. Major. the discussion and was quite as outspoken. "Jesus himself did not claim in the Gospels to be the Son of God in any physical sense such as the narratives of the Virgin Birth suggest, nor did he claim Sonship in a metaphysical sense such as was required by the Nicene theology. He claimed to be God's son in a moral sense, in the sense in which all human beings were sons of God, standing in a filial and moral relationship to Him." Well said! An effort is evidently being made to differentiate between Jesus as he was and the mystical interpretation of him which appears to have originated with St. Paul's theological interpretation.

The Unity of Christendom.

ADDRESSING the University Extension Summer School a few days after his speech at Cambridge, the Dean of Carlisle attacked another delusion, "The Apostolic Succession." This is the great barrier to unity between Churchmen and Nonconformists. The Romanist holds that he is the possessor of the direct line of succession, and that no priest is ordained of God outside the Communion of Rome. The Protestant Churchman holds that he, too, has been "called" by the laying on of hands in succession direct from the Apostles, but denies equality of ordination to the Nonconformist. Dr. Rashdall tells us that the Apostolic Succession is not an historical fact. It does not follow that the Episcopal form is not a lawful and expedient

method of Church government, or that it should be ignored in the consideration of reunion at a time when many Christian people believe it to be necessary, but the supposition that Episcopacy or any other form of Church government was instituted by Christ or by the apostles is not an historical fact, and no good can come of the ideas held by some that the churches which have Bishops are, therefore, properly constituted Christian communities, while those which have not Bishops are outside the Church."

Is Ordination a Necessity to Spiritual Work?

HISTORY records the fact that the call of God is quite independent and outside men's forms of ordination. We are not sure that Christ was ordained at all. At least, if the Baptism and descent of the Holy Spirit is considered equivalent, we should like to know where John the Baptist obtained his qualification. Why not be honest and admit that all such claims are based upon human institutions initiated for the purpose of abrogating to a body of priests the power to domineer over their followers. The maintenance of such power could only be justified in so far as they were the trusted and chosen representatives and leaders of their followers. Since this was not so, it must follow that the coming of modern democratic methods must lead to the abandonment of all such claims. God calls His own, and His own hear His voice.

What is Our Interest in such Subjects?

WE may be asked how these matters concern us as Spiritualists. Well, we are a small body to-day, but the power which was behind the apostles is behind us, and the future of religion rests with us. The processes of denudation may be safely allowed to fret away all these and other fallacies, but religion is in no danger whatever. When the sartorial trappings of the middle ages, with all their gawd and tinsel, have been stripped from the form of religion, we shall be enabled to clothe it with the white drapings of simplicity and give to the spiritual heart beneath it freedom to beat and rejuvenate the reality.

ARE there any Spiritualists in King's Lynn or district? I am a Spiritualist working in King's Lynn, and would like to meet others interested. Address, Mr. B. C. WATTS, 15, Kitchener-street, Saddlebow-road, King's Lynn.

WE are pleased to hear that the health of Mrs. M. A. Stair is slowly improving. Whilst still unable to face the exhaustion of long journeys and public work, she is hopeful that continued improvement may enable her to do so before the end of the year. Her many friends and admirers are thanked for their kindly expressions of goodwill.

SOCIETY OF THE COMMUNION OF SAINTS.—The Rev. Chas. L. Tweedale writes us that in forming this Society he has but carried out an idea which he has advocated for many years. The Society has been formed for reading, correspondence, and social intercourse amongst those who realise the practical side of such communion. We believe the Society can do useful work.

MEMORIAL SERVICE AT SALE SPIRITUALIST CHURCH.—A memorial service in celebration of the first anniversary of the transition of Miss Grace Edith Pugh (one of the founders) took place on Sunday evening, August 21st, when Mr. J. R. Dawson (President) presided over a well-attended meeting. Appropriate memorial cards were presented to those present, and contained a photo of Miss Pugh, together with the hymn "She passed like a rose." The Lyceum was represented by the singing of "Ring the bell softly" by Miss Alice Edwards. This was followed by Miss L. Hornby feelingly singing "She passed like a rose." Mr. Williams (organist) ably accompanied, and the congregation reverently joined in the singing of the last verse. In the unavoidable absence of Mrs. Lomas (Southport), Mr. Thomas Pugh (late Secretary and founder of the church), the father of Miss Pugh, gave an address entitled "Scientific proofs of spirit return," which was listened to with rapt attention by a sympathetic audience. Clairvoyance was given by Mrs. Vost, and some of the descriptions were readily recognised, and created a good impression of the claims of Spiritualism by the many visitors present.

Spiritualism: Its Relation to Socialism.

SIR,—Mr. Blatherwick, in your issue of August 5th, asks what we mean by Socialism, and proceeds to answer his question by stating that Socialism is out to destroy the present social system. Just so, but Spiritualism and Socialism are both out to destroy whatever stands in the way of universal brotherhood, and there is much to destroy both in our social and religious systems before this desired end can be obtained. I will not enter into details as to what Socialism stands for, as Mr. W. H. Evans has dealt and is dealing with the subject in your columns.

C. J. H. STOCKWELL.

SIR,—I much appreciate the spirit of your correspondents of July 8th. C. J. H. Stockwell, E. Last, and A. E. Leigh Caunt. In answer to the question, "Should politics be brought into our religion?" I should say, politics used as they are to create conditions for men to live under, and Spiritualism, teaching us as it does the supreme importance of conditions, we shall be false to our religion if we are afraid to deal with it. Many of us would lose the companionship of our best guides were it not for their great hope of influencing us to take a deeper interest in hastening the coming of the New Kingdom.

The leaders of religion in 1836 were the last to consent to the liberation of the slaves; but in 1914 were one of the first bodies to solicit recruits for the great war. The strongest opposition for the equality of women came from the Churches, but when it comes to taking the side of the unpopular we are told we must refrain or we shall bring discord, and that voiced by even our adherents. Thank God that to many of us Spiritualism means more than "talking to spirits," more than singing "In the Sweet By and By," while our brothers live in houses far less sanitarily arranged than many stables.

While this continues, shall we Spiritualists keep silent? Then may the very stones cry out, for we have failed to be touched by divine influences. Christ's parable of the priest that passed by on the other side while the wounded lay unattended is the state of organised religion to-day, and many are leaving (and must leave or be false to the call of the Infinite) the ranks of organised religion, Spiritualism included, to follow in the footprints of the Christ and other reformers, who were not afraid of the stony way, content that mankind found the way easier afterwards.

The glorious possibilities of our Movement when we are awake will make us feel how selfish we have been to be content with messages and descriptions, when fields of labour will open out for us, and which are waiting to-day obscured. O, for a clear vision and the courage to be true to the vision, remembering Christ's words, "Inasmuch as ye did it not unto the last of these my brethren, ye did it not unto me."

(Mrs.) ADA V. KNIGHT.

SIR,—As the interesting articles on the above subject have so much interested Mr. Blatherwick, and so much has been published of an explanatory nature in Socialistic books, it is rather amazing that he still wants to know the meaning of Socialism. It also surprises me that this question should be followed by a comparison which does not adequately state the case for either side. It seems to me that he looks at Spiritualism from the inside and at Socialism from the outside. Under these circumstances they are sure to look very different to each other. Many of my Socialistic friends look at Socialism from the inside and at Spiritualism from the outside; therefore, they fail to understand Spiritualism and consequently are not qualified to compare. I would respectfully suggest to our friend that it may be worth while to look at the inside of both.

If all Spiritualists thought alike and all Socialists thought alike, a comparison might be easy. This, however, is not so, for there is a great variety of opinion in both camps. It may also be worth while to remember that there are many types of mind in both camps, and we all see our ownism according to our depth of mind. The aim of Socialism is to establish a social system which, if it is believed, would be better than the one we have at present.

There is a variety of opinion as to whether the present system can be completely transformed, or whether it may be overthrown to make room for something better.

The establishment of a better system is the aim, and the destruction of the present system, if necessary, would be a means and not the aim, as our friend seems to think. The Lyceum Manual tells us that the aim of Spiritualism is to effect a complete at-one-ment of man with God. Surely this implies the harmonisation of human interests. Socialism aims at the establishment of a system of society in which every member of the community will be recognised as a partner in the concern. Where do these aims clash? It seems to me that when Spiritualism is lived, a new system will be easy of establishment.

Our friend further asks, "How can the forces of construction and destruction be united?" They are united in Spiritualism, in that it is destructive to materialism and to some forms of theological teaching, and at the same time constructive, in that it builds a philosophical and religious structure which we trust will serve humanity better than that which is overthrown.

A. T. KIRBY.

CORRESPONDENCE.

STRANGE PSYCHIC EXPERIENCE.

SIR,—I feel sure the following (one among many of my psychic experiences) will interest you. When writing a story called "The Amaranth of Heaven" for Mr. Morse, I was conscious, as soon as I took my pen to write, of most exquisite perfume like very pungent attar of roses (there was no perfume of any kind on me or in the room). As soon as the story was completed the scent disappeared. When sending it to Mr. Morse I related my experience, and the tale duly appeared in THE TWO WORLDS. Some of the old readers will remember it, perhaps.

E. P. PRENTICE.

STRANGE CHRISTIAN BELIEFS.

SIR,—I have been much interested in Mr. Gambier Bolton's "Strange Christian Beliefs," recently advertised in THE TWO WORLDS*. Some of his quotations are quite new to me. Would he kindly give the exact references to his statements on pages 7, 47 and 48, more especially those noted below.

1. Original of the Lord's Prayer. In what volume of the Talmud is it to be found, in the Mishna? If so, in which of its 63 Tractates? Polano (Selections) gives none of this important matter, but his book contains extracts only of the Talmud.

2. The original references in the "Bhagavad Gita" for the details given on pages 47 and 48. Such an important anticipation of practically the whole Gospel history ought to be widely known if it is true. My copies of the "Gita" (Trubner's Oriental Series) and Pundit Tukaram Tatya's version (Theosophical Society) do not contain a single word of the particulars quoted by Mr. Bolton. I should like to look up the references in the British Museum.

Mr. Bolton does not seem to be acquainted with Hindu literature. The "Bhagavad Gita" is an episode in the sixth book of the "Mahabharata," an epic poem in Sanskrit dealing with the war between the Kauravas and the Pandavas for the kingdom of Hastinapur. The discourses of Krishna: (nowhere that I can find called Christna Jesus) are allegorical wisdom of a very high order, and deal with metaphysical questions. The Hindu friends with whom I have discussed these questions have never so much as alluded to the parallels given by Mr. Bolton, nor do they consider the "Gita" as "The Hindu New Testament," or the "Mahabharata" as a "Bible."

Will Mr. Bolton kindly give references to edition, volume and pages where these most striking parallels are to be found? In a matter of such far-reaching interest I feel sure that he will welcome complete and authoritative verification.

S. DE BRABU.

* "Strange Christian Beliefs and the Coming Universal Religion." By Gambier Bolton. Two Worlds, Oct. 15, 3d, post free.

SOUTH MIDLANDS DISTRICT COMMITTEE OF THE S.N.U.

The ANNUAL GATHERING will be held on SUNDAY, Sept. 4th, In the TOWN HALL, BIRMINGHAM.

Morning at 11, SPEAKER, Mr. PERCY STREET (Reading). CLAIRVOYANT, Mrs. A. E. CANNOCK (London).
Afternoon at 3, Mrs. CANNOCK, SPEAKER & CLAIRVOYANT. Evening at 6-30, Mr. PERCY STREET and Mrs. CANNOCK.
Mr. WILFRED GREEN will preside at the organ, and will give a Recital from 6 to 6-30. A United Choir will lead the singing.
CHAIRMAN - - Councillor JOHN VENABLES, Esq., J.P. (Walsall).
Will every Spiritualist in the city and district help to make this day's services successful.
Truthseekers, we invite you. The search for truth is the thing that matters.

Special Propaganda Week. Visit of Mr. G. A. Morley Wright, of Pontypridd.

At Pendleton Spiritualist Church, Ford Lane:

SUNDAY, Sept. 11th, at 2-30, 6-30 & 8, also on MONDAY, TUESDAY and WEDNESDAY, Sept. 12th, 13th & 14th, at 7-30, PUBLIC SERVICES.

At Salford Central Spiritualist Church, West High Street:

THURSDAY, Sept. 15th, at 3 (Members only) and 7-30. FRIDAY, Sept. 16th, at 7-30. Silver Collection at each service.

SOCIETY ADVERTISEMENTS.

Hounslow Spiritualist Society, ADULT SCHOOL, WITTON RD.

SUNDAY, AUG. 28TH, at 6-30,
MRS. M. GOODE.
At 3, LYCEUM.
TUESDAY, at 7-45, Mrs. JAMRACH.

Kingston Spiritualist Society, BISHOP'S HALL, THAMES STREET.

SUNDAY, AUGUST 28TH, at 11,
MR. JONES. At 3, LYCEUM.
At 6-30, MR. ELLA.
WEDNESDAY, at 7-30, Mrs. MAUNDER,
Flower Service.

Manor Park Spiritualist Church, SHREWSBURY ROAD.

SUNDAY, AUG. 28TH, at 6-30,
MR. GEORGE PRIOR,
THURSDAY, Mr. and Mrs. BROWNJOHN.

North Finchley.

ST. JOHN'S SPIRITUAL MISSION, WOOD-
BERRY GROVE (opposite Tram Depot).

SUNDAY, AUGUST 28TH,
MR. WOODWARD SAUNDERS.
WEDNESDAY, Mr. and Mrs. BROWNJOHN
SUNDAY, SEPT. 4TH, Miss EARL.

Plumstead National Spiritualist Church,

INVICTA HALL, CRESCENT RD.

SUNDAY, AUG. 28TH, at 11,
MEMBERS' CIRCLE. At 3, LYCEUM.
At 7, MR. R. BUSH.
THURSDAY, Mrs. PRINCE.

Richmond Spiritualist Church.

FREE CHURCH, ORMOND ROAD.

SUNDAY, AUG. 28TH, at 7-15,
MR. F. J. JONES.
SUNDAY, SEPT. 4TH, MR. T. W. ELLA.

Stratford Spiritual Church,

WILKINSON ROAD, SIXTH TURNING DOWN
WOLVERTON LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, AUGUST 28TH, at 6-30,
MR. W. E. WALKER.
WEDNESDAY, AUGUST 31ST, at 3,
Ladies' Meeting, Mrs. LAWS.
THURSDAY, SEPTEMBER 1ST, at 8,
PUBLIC CIRCLE.
SUNDAY, SEPTEMBER 4TH, at 6-30,
MR. B. NEVILLE.
Forward Movement at 11.
Lyceum at 3.

MRS. JENNIE WALKER'S ENGAGEMENTS.

REVISED LIST.

MRS. JENNIE WALKER will be in
England again in the autumn, and
has booked the dates below. The
vacant dates are rapidly filling up.
Early enquiry is desirable. Address,
12, Oakley Square, London, N.W.1.
1921.

OCTOBER.—16th and 19th, Worth-
ing; 30th to Nov. 7th, Belfast;
NOVEMBER.—10th, Croydon; 16th,
Kingston; 20th, Finchley;
DECEMBER.—1st, Croydon; 7th,
Finchley; 18th, Brighton; 21st,
Worthing.

1922.

JANUARY.—1st, Kingston; 4th,
Wimbledon; 8th and 10th, Houn-
slow; 11th, Grovedale; 12th, Batter-
sea; 15th, Richmond; 18th, Hamp-
ton Hill; 22nd, 23rd and 24th, St.
Leonard's; 29th, Grovedale.

FEBRUARY.—1st, Kingston; 5th and
6th, Walsall; 12th and 13th, Birming-
ham; 18th, 19th and 20th, Castleford;
21st, 22nd and 23rd, Wakefield;
26th and 27th, Rotherham.

MARCH.—5th and 6th, Sutton-in-
Ashfield; 7th, Long Eaton; 12th to
19th, Liverpool; 20th, Earlestown;
26th and 27th, Chorley.

APRIL.—2nd and 3rd, Blackburn;
9th and 10th, Brighton; 12th, Finch-
ley; 16th, Gillingham; 19th, Grove-
dale; 23rd, Battersea; 26th, Rich-
mond; 30th, St. Leonard's.

MAY.—1st and 2nd, St. Leonard's;
7th, Finchley; 10th, Richmond; 14th,
to 20th, Exeter; 21st to 27th, Ply-
mouth; 28th to June 2nd, Bristol.

JUNE.—1st and 2nd, Bristol; 4th,
Grovedale; 7th, Kingston; 14th,
Hampton Hill; 18th, Peterborough;
25th, Brighton.

JULY.—9th, Nuneaton; 16th, Croy-
don; 30th, Kingston.

AUGUST.—2nd, Kingston; 6th, and
8th, Hounslow; 9th, Wimbledon;
13th, Gillingham; 16th, Grovedale;
20th, Worthing.

SEPTEMBER.—3rd, Brighton; 10th,
Gillingham; 17th, 18th and 19th,
Castleford; 24th and 25th, Rother-
ham; 28th, Battersea.

OCTOBER.—1st and 2nd, Sutton-in-
Ashfield; 15th to 21st, Bristol; 22nd
to 28th, Plymouth; 29th to Nov.
4th, Exeter.

NOVEMBER.—5th, Nuneaton; 6th
and 7th, Long Eaton; 12th and 13th,
Birmingham; 19th, 20th and 21st,
Walsall; 26th and 27th, Blackburn;
29th, Hampton Hill.

DECEMBER.—3rd, Kingston; 6th,
Wimbledon; 7th, Battersea; 10th,
11th and 12th, St. Leonard's; 17th,
Richmond; 20th, Grovedale; 31st,
Peterborough.

Miscellaneous Advertisements. (NOT DISPLAYED).

To Let, Wanted, For Sale, Prospective Appoint-
ments, Speakers' Dates, Mediums, Wanted, etc., 20
words, 1s. 6d. Each additional line, 3d.

RADCLIFFE, RAILWAY ST. SOCIETY—
Winning Number, Prize Draw, 87.

Would any kind Spiritualist help
young London lady with small office
to obtain typing and duplicating, or
offer situation in office. Genuine.—
Box "Y," Two Worlds Office.

SPEAKERS OPEN DATES, Etc.

MR. W. F. BAILEY, Speaker and
Clairvoyant, has removed to 108a,
Broad-street, Birmingham. Open to
book dates for 1922 and 1923.

MR. ROBERT DAVIES, Speaker and
Clairvoyant and Psychometrist, Beech
House, 83, Cleveland-road, Crumpsall,
Manchester.

MRS. WALLIS MINNEY, Speaker and
Clairvoyant, Psychometrist, Floral
Messages, Member of the B.M.U.
Vacant dates for 1921, Sept. 4th and 5th,
also 18th to 25th inclusive. No fee.
Expenses only seaside town. Sec-
retaries please note address.—3, Free-
stone Terrace, Kettering.

WANTED,

MEDIUM used to public work seeks
employment as Stoker, or any other
place of trust. Willing to assist
Society or open Society. Distance no
object.—Write Box "M," Two Worlds
Office, Manchester.

WANTED, Attendant Nurse to take
charge of little girl patients under
spiritual healing. Apply, "B," 10,
Bicton-place, Eymouth.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries
of Societies can be intimated under this heading, stamp
to the value of 3d. be forwarded with the information.

HANDSWORTH SPIRITUALIST CHURCH,
30, JOHN ST., VILLA CROSS.—MR.
JOHN G. WOOD, 49, Gerrard-street,
Birmingham.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above
heading will be inserted as follows: Six lines, 1s. 6d.
Above six lines, 2d. per line. Payment must be sent
with the intimation. Poetry not accepted.

IN MEMORIAM.

IN loving memory of my Mother and
dearest friend, who passed to the
Higher Life on July 29th, 1921, aged
84.—From her son, WOOTEN HARVEY
28, Cross-street, Burton-on-Trent.

On the Threshold of the Unseen: An
examination of the Phenomena of
Spiritualism and of the evidence for
survival after death. By Sir William
Barrett, F.R.S. Cloth, 336 pages.
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Instructions included.
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Baby Lupton, the little daughter of Mr. John Lupton, of 118, Hewthwaite-terrace, Carnforth, for over 15 months was a severe sufferer from eczema. Her head and face eventually became literally incrustated with the disorder, and it was feared that she would lose her eyesight. Naturally every effort was made to relieve the little sufferer. Every preparation that could be thought of was employed, but it was only when Germolene was applied that success was secured. And Germolene gave relief straight away; the irritation became less and less. Now the little girl is rosy and bonny, and has actually won a first prize at a baby show.

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traits of a number of well-known
persons who were eye-witnesses of the
manifestations. 1s. 3d., post free.

Yorkshire District Council of the S.N.U.--Speakers' Plan for September.

SECRETARY : W. G. GUSH, 127, Blackmoorfoot Road, Huddersfield.

BRADFORD DISTRICT COMMITTEE—Hon. Sec.: H. CLAUGHTON, 34, St. Paul's Rd., Shipley.

	Sept. 4	Sept. 11	Sept. 18	Sept. 25
Batley, 2, Station Rd.	Mrs. Williamson	Mrs. Newton	Mrs. Bolton	Mr. Cartwright
Batley Carr, Carr St.	Mr. Harding	Mrs. Cape	Mrs. Clough	Mr. Schofield
Birstal, Railway Terrace ..	Miss Alsop	Mr. Pike	Mrs. Fleming	Mrs. Lockwood
Bradford, 165, Otley Rd. ..	Mrs. Hirst	Mr. Baldwin	Mr. Yates	Mr. Lonsdale
Bradford, Bankfoot, 813, Manchester Rd.	Mrs. Wilkinson	Mrs. Wilkinson	Mr. Ramwell	Mrs. Wild
Bradford, Ripley St.	Mrs. Fleming	Mrs. Kendall	Mrs. Canabrey	Mr. Pike
Cleckheaton, Old Robin Rms.				
Dewsbury, Bond St.	Mr. Wolstenholme	Mr. Harrison	Mrs. Greenwood	Mr. Baldwin
Heckmondwike, Tower St. ..	Miss Barlow	Mr. Fielding	Mrs. Muff	Mr. Newton
Liversedge, Well St.	Mr. Jowett	Mrs. Hurley	Mrs. Jowett	Miss Hawkyard
Morley, Queen St.	Mr. Wilford	Mr. Lightowler	D. C. Conference	Mrs. Playforth
Ossett	Closed	Closed	Closed	Closed
Saltaire, Victoria Rd.	Mrs. Ackroyd	Mrs. Snarey	Mrs. Hodgson	Miss Barlow
Skipton, Tem. Hall.	Mrs. Watkinson	Prof. Timson	Mrs. Rippingham	Mr. Davies
Windhill, School Hill				
Yeadon, Town Hall	Mrs. Taylor	Mrs. Stott	Mrs. Smith	Mr. Madeley

HALIFAX DISTRICT COMMITTEE—Hon. Sec.: A. E. KERSHAW, 53, Haigh St., Battinson Rd., Halifax.

Brighouse, Commercial St. .	Mrs. Darby D.N.U.	Mrs. Green, D.N.U.	Mr. Charnley	Mr. Ingham
a Brighouse, Martin St.	Mr. Wilson	Mr. Gawthorp	Mr. Dickinson	Mrs. Horton
a Halifax, St. Paul's, Alma St.	Mr. Knott, D.N.U.	Miss Scatterd	Mrs. Cannock	Mr. Ben Davis
a Halifax, Raven St., Queen's Rd.	Mr. Gawthorp	Mrs. Pickles	Open	Mrs. Snarey
Hebden Bridge, Hope St. ..	Mr. Stabler	Mrs. Allured	Mrs. Ramsden	Mrs. Cannock
Huddersfield, Quarmby	Mr. Tearne	Mrs. Brook	Mr. Gawthorp	Mrs. Stott
Huddersfield, Ramsden St. ..	Mrs. Greenwood	Mrs. Stair, D.N.U.	Open Sessions	Mrs. Mayo
Huddersfield, St. Peter's St.	Locals	Mr. Clough	Mrs. Thackray	Mrs. Seed
Keighley, Heber St.	Mrs. Pickles	Mr. Lofthouse	Mr. Davies	Mrs. Barnes
Marsden	Mrs. Castle	Mrs. Pilkington	Mr. Roberts	Mr. Owen
a Slaithwaite, Hollins Glen ...	Open	Miss Hesp	Mr. Ackroyd, D.N.U.	Harvest Festival
a Sowerby Bridge, Hollins Lane	Choir Service	Mrs. Cannock	Mr. Hynes	Mrs. Cropper
West Vale, Tram Terminus.	Lyc. Open Sessions	Mr. Ben Carter	Open	Mrs. Tearne

HULL DISTRICT COMMITTEE—Hon. Sec.: Mrs. DOWNS, 6, Wellington Terrace, Bean St., Hull.

Gleethorpes				
a Hull, Holborn Hall, Witham	Mr. Leng	Miss Barton	Mrs. Taylor	Locals
a Hull, Dairycoates, Dee St. .	Mrs. Ramm	Lyceum Council	Mrs. Glenn	Harvest Festival

LEEDS DISTRICT COMMITTEE—Hon. Sec.: A. E. BEETY, 17, Thomas St., Shipley.

Castleford, Lr. Oxford St. ..	Mr. Booth, D.N.U.	Mrs. Seed	Miss Fitzpatrick	Mr. Hynes
Grimesthorpe, Cromer St. ..				
Hemsworth, South Moor Rd.	Miss Brewer	Mr. Harding	Mrs. Horton	Mrs. Glenn
a Leeds, 67, Cookridge St. ...	Mr. Harrison	Mrs. Furness	Mrs. Stafford	Mr. Smithson
Leeds, Easy Rd.	Mr. Leng	Miss Brewer	Mr. Beety, D.N.U.	Mr. Taylor
a Leeds, Theaker Ln., Armley	Mr. Wright, D.N.U.	Mr. Chapman, D.N.U.	Mr. Baldwin	Mr. Mackillop
Morley, Cross Church St. ..	Mrs. Wilby	Mrs. Fleming	Harvest Festival	Mrs. Beecroft
Normanton, Assembly St. ...				
Normanton, Queen St.	Mrs. Hodgkinson	Miss Fitzpatrick	Mr. Yates	Mrs. Hirst
Pontefract, 18, Beast Fair				
Shipley, Teal Court.	Mrs. Bolton		Mr. Smithson	Mr. Ratchford
a South Elmsall, Moorthorpe	Mrs. Cooper	Mrs. Burley		Mrs. Haywood
South Kirby		Mrs. Bates		
a Wakefield, Kirkgate				
a York, Spen Lane	Mrs. Seed	Mrs. Smith	Mrs. Hancock	Mrs. Greenwood

SHEFFIELD DISTRICT COMMITTEE—Hon. Sec.: T. OLIVER, 272, Edmund Rd., Sheffield.

Barnsley, North Pavement .	Mrs. Chapman D.N.U.	Mr. Rastall	Mr. Richardson	Mr. Beety, D.N.U.
a Doncaster, Spring Gardens ..	Mrs. Playforth	Mrs. Beecroft	Mrs. Simpson	Miss Cotterill
a Doncaster, Wood St.	D.C. Conference	Mr. Haywood	Mrs. Tarvers	Mr. Harding
Goldthorpe, 1, Main St.	Mr. Belk	Mrs. Harvey	Mr. Rawlinson	Mrs. Steele
Maxboro, Lees Arcade, West St.	Mr. Porter	Miss Norwood	Mrs. Wilks	Mrs. Dixon
a Parkgate, Ashwood Rd.	Mr. Barry	Mrs. Gibson		Harvest Festival
a Rotherham, Percy St.				
Scunthorpe				
a Sheffield, Centre, Paradise Sq.				
a Sheffield, Attercliffe, Brad- ford St.	Mr. Ratchford	Mr. Inman	Mr. Bain	Mr. Kitson, D.N.U.
a Sheffield, Heeley, Bramhall Ln.	Mrs. Briggs	Mr. Mason	Mr. Kenning	Mr. White
Sheffield, Heeley, Gifford Rd.				
West Melton	Mr. Gibson	Mr. Bower	Mrs. Dixon	Mrs. Belk
a Wombwell, Melville St.	Mr. Batty	Mr. Ward	Mr. Burton	Mr. Kenning

For times of Services and Lyceums, see Platform Guide.

a "The Two Worlds" on sale.